THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward" (D. & C. 6: 33).

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PROCEEDINGS OF THE NINETY-THIRD SEMI-ANNUAL GENERAL CONFERENCE.

(*Continued from page 708.*)

WHEN the second session of the conference convened in the Tabernacle at 2 o'clock Friday afternoon, October 6th, the attendance was a little smaller than at the morning meeting. President Grant presided and President Charles W. Penrose was the first speaker. The services began with the hymn "We thank thee, O God, for a Prophet." by the choir and congregation, after which invocation was offered by President Joseph E. Cardon of Cache stake. Following the opening prayer the hymn "O say what is truth?" was rendered.

President Charles W. Penrose said he hoped he would be able to make himself heard, as he had a bad cold. He declared he believed every word of the song just sung. Truth, he said, is eternal; it is without beginning of days and without end, and the ability to receive truth is a wonderful thing. That gift has been given especially to the Latter-day Saints. He then referred to the patriarchal blessings and how it has been revealed that many are descendants of Joseph, belonging to the house of Ephraim.

The speaker bore his testimony that all President Grant said at the opening session of the conference was the truth. He said he had been familiar for many years with those sections of the Doctrine and Covenants which had been read. Those commandments concerning the observance of law are from God and should be obeyed. When acts have been passed as laws they should be honored as long as they are on the books. Men who obey the rules of the Church cannot break the civil law, he said.

President Penrose then said laws had been given for the ruling of the Church and that they should be observed also. A man has

been chosen to stand at the head of the Church. The Lord has said that his house is a house of order, and everything should be done in an orderly manner. All persons are allowed and permitted to have revelations and visions for their own comfort and guidance, but they have no right to make them known to others, for they are not for others. Whenever the Lord has anything for the guidance of the Church, he will reveal it through the proper channel, through the head of the Church, his representative upon the earth. Many persons have dreams and ordinarily they are nothing but dreams, the speaker said. President Penrose said God might reveal himself to a person for his comfort, but that person should not have those revelations published and spread among the members of the Church.

President Penrose said he had been blessed with acquaintance with several of the heads of this Church, and he declared all were men of God. He said he enjoyed the confidence of President Grant and was glad that he was able to pray for him and help him in any way possible. The speaker said he had his certificate of ordination as an elder in this Church with him. According to that, he said, he was ordained to that office in the Priesthood on January 6th, 1851. Soon after that he started to preach the Gospel without purse or script and did so for ten years. He was told in those early days that a man was fortunate in being able to wear out in the service of the Lord. He said his eyesight had failed, but was glad he had been able to wear it out for the Lord.

In regard to the liberties of the Latter-day Saints, President Penrose said he had never been forced nor coerced to do a single thing he did not want to do. He declared that everything he had done had been done voluntarily, and that all his remaining days are at the Lord's service.

The speaker said he was glad to be able to attend conference once more and partake of the spirit thereof. He then referred to the rewards which await those who are faithful, and closed by bearing his testimony to the truth of the Gospel.

Following President Penrose's discourse the solo "The Recessional" was sung by Walter Wallace.

The next speaker was Elder Joseph W. McMurrin, president of the California mission, who said he was glad to be able to report the California mission in good condition, and that the young men and women who came there as missionaries come with the determination to do their duty and preach the truths as they have been revealed. While many of them come with little knowledge of the Gospel, they earnestly study the scriptures and ask questions and do anything by which they may add to their qualifications. They seem to possess exactly the same spirit that their fathers and grandfathers had when they went forth in the same manner to carry the Gospel message to the world. There appears to be no diminution in that spirit.

President McMurrin said there are now about ten thousand members of the Church in the California mission. The big increase has been due to some extent, he said, to the fact that about two thousand members have moved in from other states.

California has not felt the financial pinch as much as many other states, the speaker said, and all were able to find work there. As the members of the Church moved into the mission, they have been given to understand that they will be expected to attend to their duties as Latter-day Saints. They have been shown what an eloquent sermon a life well lived is, and they are urged to live according to the rules and precepts of their faith.

The speaker then referred to the question of authority to administer in the ordinances of the Gospel, and said that authority can come only from one who has it. That is one of the things lacking in the churches of the world, he said, for the authority has not been bestowed upon them by one who had it, and they can not gain it of themselves. President McMurrin said it seems to him he has always had a testimony of the truth of "Mormonism."

Presiding Bishop Charles W. Nibley was the next speaker. He said the call came as a surprise, and that he hoped the inspiration already seen at this conference would continue to the end.

Bishop Nibley said he enjoyed and rejoiced in testimonies like that of President McMurrin. This Church, the speaker said, has a mission to call the world from death unto life. The problems now facing the world can be solved only by the power of the Gospel of the Lord Jesus Christ; the principles of that Gospel offer the only means by which those questions can be settled.

Selfishness has caused many of these serious situations, he declared. Organizations and combinations have been formed which would take away the free agency of man if he should enter them. Some labor unions have rules which prohibit another man from working on a job unless he, too, is a member of that union. A member of that organization might be a block teacher with a man who was not a union man, and administer the Sacrament with him, but he could not work with him because his free agency had been taken from him by his entrance into the union. No man has the right to take the free agency of another person from him, declared the speaker. A man has no need to join any organization except the Church of Jesus Christ of Latter-day Saints. Laws should be respected and obeyed. Members of the Church have no need to break the law, for they have the truth by which to be guided. The speaker here referred to the statement of President Penrosethat men who live according to the precepts of the Church cannot break the law, and declared those words to be true. He closed by saying he was certain the work of the Church is the work of the Lord.

Elder John M. Knight, president of the Western States mission

and of Ensign stake, was the next speaker. He began by saying he was glad President Grant had given a definite message to the people, and that he should take that message back to the Western States mission.

The speaker said that nineteen years ago he had planned to sever business relations with his father and move elsewhere. At the semi-annual conference of the Church he heard President McMurrin say that all should seek and follow the council and advice of the authorities of the Church. The next day he went to President McMurrin and the latter took his case to the presiding authorities, and they held that he should not go. He followed that advice, he said, and to-day is thankful for it. He declared he had always tried to follow the counsel of the authorities and advised all to do the same. He said he remembered certain counsel which was given at the last conference and which was not followed by all. They who failed to follow that advice know their mistake now. The speaker referred to the statement of Dr. Martin read by President Grant at the morning session of the conference, to the effect that President Grant controls the policies of several of the western states, and which President Grant repudiated. Elder Knight said the statement was published widely throughout the country, one of the papers in Denver carrying a big headline regarding it. President Knight closed with the prayer that all would seek to follow the counsel of the authorities of the Church.

At the close of President Knight's discourse, the hymn "Redeemer of Israel" was sung and President Mark Austin of Fremont stake pronounced the benediction.

(TO BE CONTINUED.)

NEW TESTAMENT CERTAINTY.

THE books of the New Testament—from the Gospel of Matthew onward to the Apocalypse—though differing in style, object, and feeling, are marked by one characteristic which pervades them in every page—and that is, the *solemn tone of certainty* which runs through them. This characteristic distinguishes the New Testament books not only from all the Roman literature of the same age, but from all other Greek books that ever were written. In those literatures you have argument on both sides, guess, divination, doubt, mockery, despair. But here every page overflows with the certainty of feeling. The Evangelists and Apostles exhaust all the language of certainty in giving expression to their ideas. There are no words expressive of absolute truth and trustworthiness, and intense faith founded on that trustworthiness which these men have not employed. "This is the victory which has overcome the world" of doubters—"even their faith."

This tone of absolute assurance is present when they speak of

the facts of Christ's life, death, resurrection, and ascension; when they speak of what they call the "doctrine" founded on those facts—the doctrine of "the end of sins" made by sacrifice; of "the abolition of death" by the resurrection of the Life-giver; of our "gratuitous justification in Christ;" of our salvation "by grace, not of works, lest any man should boast"; of the renewing work of the Holy Spirit; and of the resurrection to eternal life. And the same tone of certainty is present in those expressions which describe their own personal assurance of forgiveness, of salvation, of enjoying the present and everlasting favour of God. Look where you will you cannot discover a line, a word, a syllable, of uncertain, or less certain, utterance. The trumpet always gives a "certain sound," and it is the sound which proclaims the presence in the host of the Conqueror of Death.

Take the Evangelists. There are four biographers of Christ—men of as different make as any four biographers who could be found to-day—and yet, although two of them do not claim even to write as eye-witnesses; although they write from different standpoints, and give, so to speak, pictures from four different angles—yet nevertheless, amidst all diversities of style and treatment, the general spiritual results, as we know, is to portray one and the same majestic Divine Man—"the same Jesus" in all the four Gospels—that one Jesus of Nazareth, the Son of God, the very memory of whose sanctity has consecrated the whole land of Palestine as "holy," chiefly because His footsteps pressed it—and who has become the spiritual Lord of the modern world. And in these four Evangelists, so differing in the details of their books, the one feature common to all is this awe-striking impression of Certainty.

In the process of writing these four histories, with their numerous reports of astounding miracle, they make no concealment of the fact that the majority of the Jewish learned men of their day who beheld the miracles were not convinced by what Christ did and said; while they describe in artless language the early and only slowly dissolving doubts of some of their own most intimate companions, and even of the "brothers" of Jesus. Yet amidst this strange frankness of report as to contemporary doubt and denial on the part of persons of the utmost social authority, and amidst all minor differences of statement as to times and places and successions of events—there prevails throughout the same calm and absolute tone of certainty as to the reality and truth of the general history, the miracles—the divine purity and glory—the death, resurrection, and ascension—of Him who spake the "true sayings of God"—of Him on whose word the world might rest, as they did, with a confidence which purges the soul from an evil conscience, and takes away the sting of death.

Take the Apostles. The Apostles agree with the Evangelists that absolute certainty of truth, as far as they go, made known

to them by inspiration, is to be found in their words. *Our* certitude, they say, is to be gained by receiving the gift of certainty in their instructions. In modern times men hold many different opinions on religion, most of them loosely and doubtfully, and they exert comparatively little influence on life. The Apostles, John, Peter, and Paul, very seldom express opinions of their own; but when they do, they carefully distinguish these from the absolute certainties which they set forth in the name of God, and which God had *revealed by His Spirit*. They set forth, not as a speculation but as certain truth, that Jesus was the predicted Christ—the Son of God; that His holy body was a temple of the Divine "Logos," or Word; that His death was a "sacrifice" through which "God reconciles the world to himself;" that our eternal life is a free gift in Christ; that our justification is gratuitous; that God's Spirit is given to renew man's nature in eternal life and holiness—and that such second birth is a pledge of everlasting salvation. And the very same temper of confident assurance of pardon, of acceptance with God, is inculcated on those who believe in Christ—the *assurance* of forgiveness, "boldness to enter into the holiest," certainty of resurrection to immortal life: so that we are to rejoice in hope of the glory of God.

The Apostles do not teach a doctrine merely, they declare an experience. They never try to assure themselves. They do not argue as if they were doubtful; they do not asseverate as if they were afraid. When they speak about Christ, and about salvation in Him, they speak about what they have personally "handled and tasted." And they are always confident, enthusiastic, jubilant. They manifestly rest in indubitable conclusions, both of intellect and heart. The life has proved the doctrine; they are virtually one with Christ, in life and in death.

The New Testament is so familiar to us that we read it often without realizing this quality in the tone of its writers, in comparison with that of our contemporaries. With few exceptions the tone of all modern writing is that of inquiry, investigation, opinion. The exceptions are in mathematical works, where perfect demonstration permits absolute certitude; and in physical science, where up to certain lines (sometimes transgressed by eminent popular writers who mistake the opinions or theory of scientific men for science), there is reason for the expression of a similar degree of confidence. But with these exceptions the modern tone of writing in matters of historical criticism, of art, of morality, of policy, is limited by the sense of fallibility.

But the writers of the New Testament, one and all, set themselves forth as "foundation stones" of the moral edifice, of the new humanity—the living temple. "Ye are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." And respecting Him they say, speaking in

the name of God, "Behold, I lay in Zion for a foundation, a Rock, a solid rock, and he that believeth shall not be confounded."

Are we warranted in cherishing, in reference to that which they have communicated, anything like the same assurance as that which they possessed? On what grounds, if on any, are we justified in affirming that we, too, are certain that it is, in truth, the word of God that is revealed to us through them?

In nature, God may be said to be, in a sense, objectively revealed to men; but it is only when, and in so far as, a theistic interpretation is intuitively given to the facts of observation and experience. In like manner, it may be claimed that the facts of the life, death, and resurrection of Christ present objectively the truth which God would have us receive concerning His relations to us and our relations to Him; but here, also, it is only when by our own spiritual faculties we apprehend the spiritual significance of those facts that they become the medium of a Divine revelation to our minds and hearts. Of course, we could not have the revelation apart from the facts in the one case or in the other. Jesus Christ Himself is the grand central fact upon which all Christian revelation of the reflective and mediate types must rest; but it is by our own faculties that the revelation given through Him must be discerned. In the influence of His teaching and example upon us, we instinctively recognize the presence and power of the Divine. Our confidence in regard to this is confirmed when we find that many of our fellow-men bear testimony to the manifestation in Him of the same high ideals of character and life, and gratefully acknowledge the helpfulness of the influence which He exerts upon them. It is in this way that the testimony and fellowship of others corroborates our personal convictions and assurance.

The Apostles were not ashamed of their message; they gloried in their Lord; the thought of the Church kindled in them all the passion of loyalty which youth has in its pure love and the patriot squanders gladly for his fatherland. They commended their Gospel to the world not with the voice of deprecation, but with the confidence of a passionate faith. No other way: no other name: no other king!

The Church must regain that note if it is to be heard again by the world. Colourless, tame, trembling societies do not last. The Gospel, with all its myriad points of contact with things human, with all its tenderness and sympathy, has nevertheless a challenge and a defiance, implicit in its very being. The Word of the Christian Church may be true or false, they say; but if any company of human beings believe it whole-heartedly they have no right to be apologetic. They must proclaim it proudly, with heads uplifted and voices straining to tell its glory.—*Expository Times.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, NOVEMBER 16, 1922.

EDITORIAL:

PRESIDENT AND SISTER WHITNEY RETURN HOME.

FRIDAY afternoon, the 10th inst., President Orson F. Whitney, accompanied by his wife, Mary Wells Whitney, Elders James I. May, William H. Wilson, Claude W. Hinckley, and Clyde Romney, sailed from Liverpool, on the s.s. *Montclare*, having been honorably released to return home, President Whitney returning on account of ill-health, after presiding over the European mission for a period of one year and four months. During this time he made an enviable record, one of which he may well feel proud. Soon after his arrival in England he visited the Swiss and German and Netherlands missions, in which he held a large number of meetings, preached the Gospel and bore testimony to many thousands of people. Returning to Liverpool, he again took up the business affairs of the European mission, to which he gave personal attention. Every week he wrote an editorial for the *Millennial Star*. He visited all the conferences in the British mission, and held large congregations spellbound by his inspired Gospel discourses. He wrote a splendid Gospel pamphlet—"The Way, the Truth and the Life"—which has been translated and published in several languages, and which has found its way into many thousands of homes. Besides all this, and much more that might be mentioned, he has, during his spare moments, prepared a volume of excellent poems, "Voices from the Mountains," which has just come from the *Millennial Star* Press.

No man ever labored more faithfully or assidnously in the ministry than did President Whitney, and no man ever derived greater pleasure from his work than he, for the simple reason that he was deeply in love with it. "The kingdom of God and his righteousness" is the foremost thought in his mind; to everything else he is indifferent. He has made a host of friends, both in and out of the Church, who deeply regret his leaving England, but who will treasure in their hearts fond remembrance of him and his devoted helpmeet.

Sister Whitney is referred to by the traveling elders as "the Mother of the European Mission," and such, indeed, she was. The hearty welcome which they received from her at Durham House, while on their way to and when coming from their fields of labor,

will never be forgotten by them. She treated them as kindly as if she were their own mother. To her devoted husband, during his long illness, she was a ministering angel. Day and night she was by his side. She never tired, never murmured. In appreciation of her loving, faithful services the President affectionately dedicated to her his new volume of verse. She is loved and honored by all the elders and saints in the European mission who have made her acquaintance.

As President of the Relief Societies, she did her duty faithfully. She was instrumental in getting a number of new societies organized, and during the months that she was unable to travel, on account of the President's illness, she kept in close touch with the officers of all the societies and rendered them valuable assistance. On Tuesday evening, the 7th inst., the Liverpool Society held a farewell testimonial in her honor and presented her with a magnificent handbag. And as a token of their love and esteem the traveling elders of the European mission presented President and Sister Whitney with a valuable case of cutlery, the presentation being made by the writer on the eve of their departure.

Readers of the *Star* will be pleased to hear that during the last few days of his stay in England President Whitney's health improved greatly. For his speedy and complete recovery fervent prayers are being offered up daily by the elders and saints throughout the European mission. God bless him and his loved ones forever.

W. A. M.

SOME OF THE FRUITS OF "MORMONISM."

ELBERT R. CURTIS.

WHILE distributing tracts a few days ago, I got into conversation with a gentleman, in the course of which he spoke of the selfishness that is exhibited in the lives of many people, not a few of whom, he said, are regular church-goers. "I am looking for a religion," he said, "that teaches its adherents to overcome selfishness." I told him that is just the religion I was representing; that it is nicknamed "Mormonism," and then proceeded to point out some of the shining examples of unselfishness set by the Latter-day Saints.

I have thought more about the matter since—have let my mind go back to the "Mormon" pioneers—among whom were a number of my ancestors—as they hauled handcarts and drove ox-teams over a thousand miles of trackless desert. I thought of the trials and hardships they endured during that long journey, and also after their arrival in Salt Lake Valley. They had left all they had in the world except one thing—their faith, their religion. Had they renounced their faith, they could have remained in

Nauvoo, enjoying peace, comfort and prosperity. But their hearts were not set on worldly things, but on heavenly, on "the kingdom of God and his righteousness."

Soon after the arrival of the pioneers in Salt Lake Valley gold was discovered in California. Then commenced the mad rush westward of the fortune-hunters of the East. The saints were hard pressed at that time; they had barely enough to sustain them, and to many of them the temptation to go to the gold fields was, no doubt, strong. But they remembered the admonition given them by the Lord, through their Prophet: "Seek not for riches, but for wisdom. Behold he that hath eternal life is rich." And preferring the riches of eternity to those of earth, they stayed in the place to which they had been divinely led.

I thought also of how the saints, in the days of their poverty, erected holy Temples, in which sacred ordinances could be performed in behalf of their kindred dead. These stately buildings bear silent but solemn testimony to the unselfishness of the people that erected them.

Another evidence of their unselfishness is the fact that every year nearly two thousand of their number go into the world to devote their time, talents and means in spreading the Gospel of life and salvation. This they do because of their love of God and of their fellow-men. When I think of the thousands of noble men and women who are engaged in this work, laboring untiringly, without a thought of compensation, I say to myself: "There is an example of unselfishness worthy of emulation."

By the Latter-day Saints the first Sunday in each month is observed as a fast day. The money they would spend for food is given towards the relief of the poor and needy. This is also a testimony to the unselfishness that exists among the "Mormon" people. And in addition to this monthly fast offering, all faithful Latter-day Saints return to the Giver of every good and perfect gift, one-tenth of their earnings, for the carrying on of His great latter-day work. Selfish people do not do such things. But to the saints the law of tithing is what the law of Moses was to the Israelites—"a schoolmaster to bring them to Christ." Tithing is to prepare the saints for a greater law—the law of consecration, which was observed by the former-day saints, who sold all they had and put the proceeds into a common fund, so that there were no rich nor poor among them, but all were on an equal footing.

Soon after the Church was organized a Relief Society was instituted among the women, having for its object the care of the poor and the alleviating of suffering among the afflicted. The little mustard seed has become a tree—the organization has now a membership of fifty thousand. These good sisters devote a great deal of time visiting the sick, the poor and needy and to other charitable work, all because of their love for their fellow-mortals. It can never be said of them: "I was an hungered and

ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." Selfisness has little or no part in the lives of these devoted handmaidens of the Lord. They are testifying to the world that "Mormonism" is the religion that the Apostle James had in mind when he wrote: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "Mormonism" teaches that when people are in the service of their fellow-beings they are in the service of their God.

Membership in the Church of Jesus Christ of Latter-day Saints affords ample opportunity for a life of unselfish service, which always brings with it joy and peace.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference was held in Handsworth Chapel, Birmingham, Sunday, the 5th inst. The unavoidable absence of President and Sister Whitney was keenly felt and deeply regretted. Each service was well attended; there was a rich outpouring of the Holy Spirit, and the conference, which was presided over by President Edgar W. Jeffery, was pronounced a very successful one.

The morning session was devoted to a demonstration of Sunday-school work, Superintendent Charles Collins conducting the exercises. After singing and prayer and the administration of the Sacrament, the concert recitation (Malachi 3: 10) was recited by a number of pupils. "The Law of Tithing" was the subject chosen, and it was ably treated. Passages of scripture in which blessings are promised the faithful payer of the tithe were recited by pupils of the Nuneaton, Handsworth and Kidderminster Sunday-schools, followed by a short talk on the same subject by Elder Esdras Whittaker. A selection entitled "Love and Work" was creditably recited by Miss Muriel Hunter of Coventry, and another recitation, "'Tis the Lord's Part," was equally well given by Master Graham Dobell. Scripture setting forth the fact that the failure to pay tithing robs the Lord of his just due was recited by members of Coventry, Nuneaton and Handsworth schools, and this feature of the subject was treated in a brief address by Elder Francis R. Kirkham. Master George Makin rendered a solo, after which members of the theological class of Kidderminster, Coventry, Nuneaton and Handsworth Sunday-schools quoted scripture which show that one-tenth of our increase is what the Lord requires. This was clearly explained by Elder Earl N. Palfreyman. The singing of "Do what is right," and the bene-

diction by President George E. Hunter of the Coventry branch brought the session to a close.

The second meeting of the conference commenced at 2:30 p.m. by the congregation singing "We'll sing the songs of Zion." The invocation was offered by Brother Thomas Nightingale. After singing "We thank thee, O God, for a Prophet," the general, mission and conference authorities were unanimously sustained.

Elder Tyler H. Barton spoke on the value of truth. Told some of the great and inestimable blessings which the Latter-day Saints enjoy because of their love for and obedience to truth. Elder George R. Follick followed with a short, pointed address on faith and works. The solo "The lost chord" was pleasingly rendered by Sister Winifred Makin. Elder William M. Oswald, a visitor from the Nottingham conference, delivered a short address and bore testimony. Elder J. Elden Brown related a number of interesting experiences which, he said, had greatly strengthened his faith. It is possible for all people to obtain a testimony of the truth by obedience to the laws and ordinances of the Gospel. Elder Edward W. Southwick spoke of the marvelous work accomplished by the Prophet Joseph Smith, and of the sublime truths which he had given to the world. The service concluded by singing "Glorious things are sung of Zion," the benediction being pronounced by Brother William L. Gittins.

The evening service commenced at 6:30 o'clock, and notwithstanding the inclemency of the weather, between two and three hundred persons were in attendance. The opening hymn was "Let Zion in her beauty rise," sung by the congregation. President William Pitt, of Walsall branch, offered the invocation. After singing "An angel from on high," President Edgar W. Jeffery made a few remarks. He was followed by Elder Joseph Crowther, who delivered a splendid discourse on the restoration of the Gospel. He also adduced some of the reasons he had for believing that Joseph Smith was a Prophet of God. "The hymns of the old church choir" was charmingly sung by Sister Lucy Nightingale, of the Nuneaton branch. "The first principles of the Gospel" was the subject of a most convincing address delivered by Elder George C. Wareing, at the close of which the Handsworth branch choir, under the able leadership of conference chorister Charles C. Edwards, sang in a pleasing manner the anthem "How beautiful are the messengers."

President Edgar W. Jeffery was the last speaker. He exhorted his hearers to give heed to the truths they had heard, and to the testimonies borne by the elders; also to follow the advice given by the Apostle Paul: "Prove all things, hold fast that which is good." President Jeffery bore a very impressive testimony, and concluded by sincerely thanking the officers and members of the Relief Society for their kindness in providing food and accommodation for the visiting saints and friends. The

conference was brought to a close by singing "Glory to God on high." President John M. Joseph pronounced the benediction.

TYLER H. BARTON, Clerk.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries have been honorably released from service in the British mission and sailed for home Friday afternoon, the 10th inst., per s. s. *Montclare*: James I. May, William H. Wilson, Claude W. Hinckley and Clyde Romney.

Baptisms.—A baptismal service was held in the Latter-day Saints' chapel at Handsworth, Birmingham conference, Saturday, the 4th inst. Five candidates were baptized by Elder Esdras Whittaker and confirmed by Elders George C. Wareing, Francis R. Kirkham, Earl N. Palfreyman, George R. Follick, and Tyler H. Barton.

Priesthood Meeting.—A largely-attended Priesthood meeting was held in Handsworth chapel, Birmingham conference, Saturday, the 4th inst. Sparkbrook, Saltley and Handsworth branches were reported by their respective presidents, after which the meeting was addressed by Elders Esdras Whittaker, William C. Thornley, Vernon W. Maughan, and Joseph E. Tillotson.

Successful Concert.—Under the auspices of the Sunday-school and Relief Society, the Pudsey branch of the Leeds conference gave a successful concert Saturday evening, September 30th last. The program, which consisted of vocal and instrumental selections, readings, short dramatic sketches, etc., was greatly enjoyed by all present. Much credit is due the branch officers for their efficient training of the young performers, all of whom displayed exceptional talent and remarkable memory power. The proceeds will be used for the purchasing of song books and other necessary things for the branch.

Harvest Festival.—The annual harvest festival of the Halifax branch, Leeds conference, was held Monday evening, the 29th ult. There was a large gathering of saints and friends. The hall and stand were decorated with flowers and potted plants, ferns, holly and ivy. There was also a choice display of fruits and vegetables. The work was left entirely in the hands of the sisters, and they performed it in a very creditable manner. A splendid program of songs, readings, dialogues, sketches and instrumental music, prepared under the direction of Brother George Smith, was ably rendered, following which refreshments were served. A handsome sum was realized from the sale of the fruits and vegetables.

Farewell Testimonials. Tuesday evening, the 7th inst., the Relief Society of the Liverpool branch gave a farewell social in honor of Sister Mary Wells Whitney, President of the Relief Societies of the European mission, who with her husband and four elders sailed for home the following Friday. The little chapel at the mission headquarters was tastefully decorated for the occasion. A delightful program was rendered, after which refreshments were served. Elder David W. Goddard, in behalf of the society, presented Sister Whitney with a magnificent handbag. The social was planned by First Counselor Harriet Lowther, and was greatly enjoyed by all.

Prior to his departure for London, to which field of labor he had been transferred, Elder Charles H. Last, of the Nottingham conference, was given a farewell testimonial at Leicester, Monday evening, the 23rd ult. There was a large gathering of saints and friends. A well-arranged program was rendered, after which refreshments were served. Elder Last carries with him the love and respect of the elders and saints of the Nottingham conference.

Wednesday evening, the 1st inst., a farewell testimonial was held in the Westfield Hall, Gateshead, Newcastle conference, in honor of Sister Lydia Winters, an active member of the Gateshead branch, who left for Zion the following Friday. A very enjoyable program was rendered; refreshments were served, and games played. President James T. Palmer, Elders Charles W. Speierman, Thomas V. Phillips and a large number of saints and friends were present. The branch presented Sister Winters with a handsome purse.

Branch Conferences.—The Kidderminster branch of the Birmingham conference held a very successful conference Sunday, the 29th ult. A Priesthood meeting was held at 10:30 a.m. Short talks were given by the missionaries and valuable instruction was imparted by President Edgar W. Jeffery. The afternoon session commenced at 2:30. After the opening exercises and the administration of the Sacrament, an interesting and instructive program was rendered. "The restoration of the Gospel" was the theme, and each item was treated remarkably well. Those taking part were: Leslie Dunn, George R. Follick, Edith A. Farlow, Vernon W. Maughan, Charles Gardner, Albert W. Farlow, George C. Wareing, Samuel Farlow, Lorenzo Dunn, Charles A. McGilvray, President Edgar W. Jeffery, Elizabeth McGilvray, Hazel Dunn, Edith R. Allen, Gladys Elms, and President Robert. L. Dunn. At the evening service Elder George C. Wareing spoke on "Revelation, a necessity in the Church of Christ," after which President Jeffery delivered a forceful address, the subject of which was "Blind unbelief is sure to err." Concluding remarks were made by President Robert L. Dunn. Each session was well attended.

A very successful branch conference, attended by President Joseph E. Wright, Sister Katherine G. Wright, Elders A. Walter Stevenson, Charles H. Last, J. Max Toolson, George S. Taylor, and Fred D. Maughan, was held at Derby, Nottingham conference, on the 15th ult. At the morning session pupils of the intermediate department of the Sunday-school recited passages from the Bible; Sister Wright told an interesting story, and short talks were given by President Wright, Elders Last, Taylor, and Maughan, and by Sisters Emma Bradley and Gladys Orme. Encouraging reports of Sunday-school and Mutual Improvement work were given at the afternoon meeting. Elder Toolson spoke on "The Godhead" and Elder Stevenson on "What is 'Mormonism?'" There were a number of strangers in the congregation at the evening service. Sister Elizabeth Bradley told of the accomplishments of the Relief Society, and short addresses wers delivered by the traveling elders. At the close of the service an open-air meeting was held in the market-place, where a large crowd of people assembled and listened attentively to Gospel discourses delivered by Elders Last and Stevenson.

The Sheffield branch held its semi-annual conference Sunday, the 29th ult. There were in attendance: President J. W. Ernest Tomlinson, Elders Leigh W. Clark, Ervin Rawlings, Clarence L. Giles, James R. Williams, James Brook and a goodly number of saints. Branch President Oliver Shaw extended a cordial welcome to all. He denounced as maliciously false certain articles that have been published in the British press concerning the Church. Elder Rawlings spoke on Joseph Smith as a restorer. A strong testimony was borne by Brother George H. Bailey, after which President Tomlinson delivered an address in which he pointed out the similarity between the life of Christ, the Master, and that of Joseph Smith, His servant. At the afternoon meeting Elder Williams gave an impressive address on the latter-day Prophet, and Bishop Thomas Wheatley, who presided over the Sheffield conference thirty-one years ago, bore an impressive testimony. Elder Brook showed the similarity between the Church of Jesus Christ of Latter-day Saints and the primitive Church. Brother Harry Smith told of the testimony he had received by obedience to the Gospel, and Brother James R. Bargh spoke on the stability of "Mormonism." At the evening meeting spirited addresses were delivered by Elders Clarence L. Giles, Leigh W. Clark and President Tomlinson.

The Hucknall branch of the Nottingham conference held its semi-annual conference Sunday, the 10th ult. President Joseph E. Wright, Sister Katherine G. Wright, Elders A. Walter Stevenson and J. Max Toolson were in attendance. A Priesthood meeting was held in the morning, at which the branch presidency gave a gratifying report, followed by short talks by the traveling elders. At the afternoon session encouraging reports of the

Relief Society and Mutual Improvement work were given by officers of these organizations, after which Elder Toolson and President Wright discoursed upon Gospel principles. These brethren also addressed the evening meeting, at which an interesting dialogue, "What shall I do to be saved?" prepared by Branch President Samuel Pears, was given by Sisters Elizabeth Done and Grace Pears. The conference was a very successful one.

ANSWERED.

I KNOW not by *what* methods rare,
But *this* I know God answers prayer.
I know that He has given His word,
Which tells me prayer is always heard,
And will be answered, soon or late,
And so I pray, and calmly wait.

I know not if the blessing sought
Will come in just the way I thought,
But leave my prayers with Him alone,
Whose will is wiser than my own,
Assured that he will grant my quest,
Or send *some answer* far more blest.

DIED.

INGHAM.—At her home in Blackburn, Liverpool conference, October 27th, 1922, after a long illness, Sister Jane E. Gerrard Ingham. Deceased was born at Lancaster, November 24th, 1852, and was baptized when eight years of age, by Elder John Titherington, by whom she was also confirmed. She is survived by her husband, a son and daughter in England, and numerous relatives in Utah. A funeral service, conducted by President Harold H. Bennett, was held on the 31st ult. Suitable music was rendered by a quartette composed of Elders George T. Patrick, Q. David Hanson, Fred J. Webley, and Karl P. Weiler. The grave was dedicated by Elder Ronald M. Jones.

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